THE

"HINDU MESSAGE".

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE GANGA—VIII.

By K. S. Ramaswami Sastri, B.A., B.L.

Thy stream then flowed behind the King's swift car
And reached great Janhu's holy hermitage.
Then, as foretold in Fate's mysterious page,
Thy roaring waters that had come from far
Did his devout mind's meditations mar
And woke him from devotion deep. The sage
Then drank thy rushing stream in seeming rage
As if he loved thee not but did abhor.
The Lord had willed that thy bright purity
Should added pureness get by touch of him
Who was immersed in Love's ambrosial stream
And that the sage should get the mystery
Of Grace in his pure frame from limb to limb
To see the God of his sweet life-long dream.

The Hindu Message

THURSDAY EVENING 28, MAR. 1918.

Indian Finance.

Sir William Meyer's Budget and Financial statement—the last one of his tenure of office as Finance Minister for India—has been attended by every fortunate circumstance, considering that India, like the rest of the whole world, continues to labour under the exceptional evils of the disastrous World-War. The total revenue, according to the original estimate, was £ 98·8 millions. The surplus originally expected, too, was a trifling one, —£ ·038 millions. The actual Imperial surplus was over 8 millions,—the amount collected being £ 110·4 millions, and the amount expended, £ 102·3 millions. This large increase is derived chiefly from increases in railways (4½ millions), salt (1½ millions), customs (over 1½ millions), Income tax (£ 910,000), &c. Some items such as the Super-tax have given less than the estimate.

The increased expenditure but for which the surplus would have been larger was due to the military expenditure which was larger by *three* millions owing to the increase of pay for the British troops and by the increase of half a million on the South Persian Rifles. There was an immense increase in the Home Charges or remittance liabilities for War Purposes, —the amount having risen from an estimate of £ 39 millions to £ 110 millions. The enormous liabilities were met *chiefly* by the response to the War Loan amounting to 35 millions, by the issue of Treasury Loans to the extent of 30 millions, by increases in the revenue to the extent of 7 millions, by an increase of 8½ millions under investments on behalf of the Paper Currency Reserve in England, &c.

So far as regards the year that is about to pass. Coming to the year which we shall enter on the 1st April next, we find that the amounts of revenue and expenditure are respectively estimated at £ 108·3 millions and £ 106·1 millions, and thus the surplus is estimated at nearly *three* millions. The main head of increase under revenue is the profits of railways, and military charges form the chief item under increase of expenditure. It is satisfactory that, in spite of the discouragements due to the eternal War, Government are able to provide for an increased grant amounting to £200,000 in aid of Primary Education which will be distributed among the various Provinces.

The one unsettling feature in these estimates is that Government expects again to be able to borrow to the extent of £ 20 millions. Of course a strong Government like ours is sure to succeed in its efforts when once it has made up its mind. It seems, however, to share the mistaken idea promulgated by certain mischievous people in England and in India that there is an abundant surplus of hoarded wealth in this land. Government should have found out the intolerable absurdity of this theory by realising how poor was the popular response last year to the Government War Loan, in spite of the great efforts made on all sides. It is certainly true that, if the Government of India borrows the amount they require from outside, the Indian

people will have to pay the interest on it. Hence it is certainly to our advantage that Government should borrow in India, and not from outside. But Indian Society, Hindu and Mohammedan, is based on the family, not on the individual, as its unit. Hence, each annual season of domestic expenditure leaves the large Majority of Indian families depleted of their slender resources and bordering on poverty, if not also on destitution. The so-called hidden hoard disappears, for the simple reason that we live a hand-to-mouth existence,—an existence undistinguishable from a never ending, still beginning, struggle for bare existence in which millions succumb hopelessly and merely drop into the abysses of desolation and the darkness of death.

In this connexion, we wish to make a few remarks on the Income-Tax Bill which was passed into law on Thursday the 14th Inst. The proceedings relating to Babu Sitanath Roy's amendment were one of the strangest that have ever taken place in the Indian Legislature. That the Government should have allowed its members perfect freedom to vote as they liked is itself a strange enough part of this strange event. The Government has always reserved to itself the power of fixing the Land Tax,—whether under the Permanent (Zemindari) settlement, or the periodical (Ryotwari) settlement. It has always had the landed interest under its special care, and therefore it is strange that on this occasion it should leave its fate to be decided by the uncertain and capricious course of individual opinion and voting. There has always been a tacit understanding that Government should not subject landowners to taxes other than the land revenue and what is subsidiary to it. Even on this occasion, Sir W. Meyer said :—"Nor do we tax agricultural incomes *directly* at all." But the understanding hitherto has been that landowners should not be taxed by the state *directly or indirectly*, on the basis of their agricultural income, beyond the rate and amount at which the Government fixes its land-tax. The Maharaja of Kasimbazar, speaking on behalf of the Zemindari interest of Bengal, spoke twittingly to the Government when he flung against them the following declaration :—"the existing exemption from the tax of all agricultural incomes is based on solemn pledges for well over a quarter of a century." Sir William Meyer, too, stated, on the present occasion, that the present Bill was not intended to raise a higher revenue for the state. Therefore we cannot but regard as disingenuous his further statement that, as the income tax is levied on a "graduated scale"—i.e., as the rich man is assessed at a higher rate than the poor man,—the agricultural income of the former has also to be counted in an "equitable" determination of the amount of his income-tax. How could the Government have the grace to forget for the moment the fact pointed out by the Hon'ble Mr. Khaparde that "land when it pays assessment to Government, already pays a tax," and that, therefore, "the produce raised on the land ought not to be further taxed."

Sir William Meyer's defence is that "the Government are the trustees for the general community" and that "people who are paying the Income-tax are contributing to the needs of the general community." He also referred to the radical maxim that

"the landlord had his duties as well as his rights." Sir G. Lowndes, too, appealed to the radical instincts of the so-called "popular members of this Council," when he spoke as follows:—"Would the popular members of this Council vote for this clause? It was a test. Would they kick at the first prick when a popular measure was first brought forward? It would not be a bureaucratic government that would tax large landed interests, but did any one think such incomes would remain exempt under popular government? It would be unwise for the members who believed in popular methods to oppose the clause." In the end, however, clause 4 was deleted from the Bill,—a clause which had produced a heated debate, evoked a sharp conflict of interests, and led the Government itself into the unattractive and unedifying position of a tactician or strategist bent more on securing the success of a temporary move than on the triumphant maintenance of a long-established and honourable tradition,—that of championing the welfare of a great, permanent, and beneficent institution in the land, viz., its landed interest.

The Hindu Maiden's Bashfulness.

Love has been called "the miracle of civilisation." According to European psychology, "reticence, concealment, and restraint are among the prime conditions of religion and human culture" (*Stanley Hall*). The Hindus, too, hold that, without putting a restraint on animation, there can be no such thing in man as moral culture. The rules of Dharma are all intended by the Rishis to put a restraint on the spontaneous impulse in human nature to take a course of its own and thus prevent man from attaining to the highest spiritual aim of liberation from the bondage of materialism. Thoughtlessly indulging in gaiety and familiarity must soon become an inveterate habit, and will only alienate a woman in the affections of him whose love will bring her happiness and esteem. Again, "pride goeth before a fall,"—for it leads to vaulting ambitions and desires which are only calculated to bring disappointments in the end. On the other hand, a restraint on one's feelings and activities will cast round one a veil of mystery; and this, by arousing and deepening interest, will more and more help to attract man to his beloved. This is the true significance and value of feminine modesty or bashfulness, chiefly among Hindu females.

What has been said above should not be interpreted as amounting to the holding of the view that our women's self-restraint and modesty is something *artificial*. Indeed, there are many who have held that female restraint and bashfulness is simply due to *clothing*. The famous incident in Sri Krishna's life—his seizure of the clothes which the Gopis, while bathing, had left on the bank of the river—seems to justify this view. But the truth is that Sri Krishna's aim was, not to outrage the modesty of the Gopis, but to teach them that they who were engaged in the holy ritual connected with the worship of Devi Katyayani should not have committed the improper act—*improper*, from a Dharmic point of view—of bathing naked in the river. Sri Krishna who is the pure and eternal lord of the entire universe could not have had any other aim in asking the Gopis to go to him naked:—certainly could not have dreamt of outraging their modesty. In fact, the truth, as stated in the Puranic account, is exactly as we have pourtrayed it above. Hence, we maintain that the conception of feminine modesty in Indian women has not a conventional or artificial origin, but is based on a natural instinct which is extremely charming in women. In India, men and women often bathe side by side in river Ghats, and yet the woman behaves with all the decorum to which her natural reserve, unmingled with mere prudery of any sort, is equally

a contributory cause and an attractive adjunct.

A modern writer points out that "under civilised conditions, the convention of modesty long precedes its real development." But this is chiefly due to the institution of courtship in Western countries. For, in the *first* place, where a woman is left to her own resources in finding out who is the most eligible among her lovers to be the partner of her life, she often has to assume a coquetry which is unnatural to her and which is taught to her as the only or best means of fulfilling her function in life. In the *second* place, in countries where courtship does not exist and woman is not placed towards man in the more or less *animal relation of the pursued towards a pursuer*, we find that (as in India) modesty exists and is valued, chiefly in virgin women, and is valued too, as both an ornament and a protection to her against any possible attempt in man's part to injure or insult her.

Those who have followed us so far will, we trust, be prepared to understand that the Hindus' insistence on the bashfulness and modesty of women is based on an innate and instinctive characteristic (or *Dharma*) of self-restraint. As we have already rejected the explanation that it is a sex-quality developed by clothing, we also reject the explanation that it is due to the *fear of causing disgust* arising from the exposure of her person in public,—a disgust analogous to the feeling of disgust produced by eating in public. The custom of using a veil for the face is often also thus explained, but it is not one even so universal as clothing. Hence it cannot be accepted as explaining the development of the feminine charm of modesty—seeing how we have already rejected the latter (i.e., clothing) as such an explanation.

One of the reasons why Hindus have always objected to the education of girls in a public school and, especially to the co-education of the sexes is that it will altogether root out our Hindu women's charming possession and attribute of bashful reserve. Under the Western system of education, it has wholly ceased to exist. In modern India, too, the same phenomenon is being witnessed. Especially destructive to the existence of this attribute of female attractiveness is the free mingling of women with men in public assemblies, and still more so is their taking up the position of orators on public platforms. This tendency, however, is chiefly due to their education in a public school, and so we have always had strong objection to the education of Hindu girls of the higher classes in public schools,—especially in schools where the teachers belong to the sterner sex.

It is not, however, to be supposed that we object to the education of women altogether. We have always advocated the view that all Hindu girls of the higher castes and families should be given the advantages of education, but that the education should be given in such a way as not to deprive her of the peculiar excellences and charms now co-operating to make her a unique possession and treasure in the Hindu home. The after-consequences, too, of such education should not be such as to degrade her into a platform orator and deprive her, thereby, of that charm of bashful self-restraint and that constant smile and unwavering cheerfulness in her which arises from her treasure of freedom from all tainting contact with this weary, wicked world around her. The only education which the Hindu women can safely receive is that which is outlined in the following Dharmic precept of the Rishi Yama:—"Let the father, or the father's brother, or her own brother, teach the girl, and none else." The home is the only possible Women's University for Hindus,—and naught else.

Notes and Comments.

A student from Karur sends us a copy of "The Student's Chronicle" for December 1917 and asks us to reply to some of the statements contained in a lecture by the Revd. A. C. Underwood M.A., B.D. purporting to be a "criticism of Hindu Ethics" from the Christian standpoint. We are always pleased when students seek our help in explaining any of their difficulties, and chiefly in regard to the Hindu

religion. We must, however first point out to our young friend who has addressed us from Karur that he must once for all know that no Christian Missionary can ever understand our holy creed. For, in the *first* place, he cannot have an intimate *practical* acquaintance with the principles of our religion. Our religion is essentially a religion of practical training, and the value and import of its principles becomes more and more clear with the increase in the spiritual gains of the person whose conduct in relation to God, man, and the universe is influenced by it. Hence the Grihastha and the Sannyasi who, under the guidance of a Guru, have been trained in karma, bhakti, and gnana—even from a purely intellectual point of view—have never been known anywhere to feel troubled by doubts or disconcerted by criticism. During half a century, the Gurukula has been largely destroyed under the pernicious influence of the modern system of education which aims not at producing men with an all-round training of the intellect and emotions, but only at securing passes at examinations, as a preliminary to state or other employment. Hence both students and even young men are often troubled with religious difficulties. Their position is, indeed, a painful one, as our readers will see from the present appeal for help to us.

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The Revd. Underwood says of the Advaita School of Vedanta :—"Pantheism can never afford a satisfactory basis for any system of ethics." In the Hindu religion, it is the system of ethics that affords a satisfactory basis for Pantheism. Our system of ethics is based on the Veda, and the rest of our sacred authorities. The Hindus have only to follow a practical code of ethical rules (Dharma) and do not care to inquire into the basis or standard of ethics. The observance of the rules of Dharma under the Guru's guidance leads step by step to that state of purity of mind when it becomes possible for the disciple to learn the practice of Yoga and finally to realise the "omni-penetrative" God (*Sarvantaryamin*) who is seated in the heart of Jiva quite as much as he pervades the universe without. Dharma varies according to the stage of spiritual advance of the disciple, while it is also true that there are *Samanya-Dharmas*, or rules of morality common to all. Hence, the ethical rules of the Hindus are all eternal, and their practice by the qualified disciple under proper guidance can never fail to produce their intended effect on his spiritual character and development.

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Mr. Underwood speaks freely of the "Vedanta"—or what he calls "Pantheism," —i.e., Advaita-Vedanta. But he displays at every step how ignorant he is even of its fundamental principles and doctrines. For instance, he says of it :—"Pantheism says that all that exists is divine", and then goes on to argue as follows :—"If all that exists is divine, it is clear that there can be no such thing as sin and error, for sin and error cannot be posited of the divine. Hence pantheism must deny that men are sinners." To this our reply is as follows. We know that there *are* such things as sin and error, —men are conscious that they are both sinful and ignorant. No one but a fool will proceed to establish by argument what is manifest to the senses and intellect of all. When we practise the rules of Dharma, the mind becomes pure. Then only the Guru gives the Vedic teaching regarding reality, and also teaches the processes of Yoga by which the true nature of reality is realised, *as it were*, as a fact of experience. It is at this stage of realisation that sin and error, being *phenomenal* in their nature, cease. Each soul passes through two stages,—one a stage of sinfulness, the other a stage of purity. It is after this stage of purity is reached that, by the Guru's gracious help, the Reality (or Bahman) is perceived in its true nature as beyond all limitations and fetters of error and sin. Just as the intervening distance, or our dim vision, makes a pillar seem to us a man, but when we approach nearer or our vision gets clearer we see the pillar as it truly is, so also the practice of Dharma is needed to remove the sinfulness and ignorance which prevent us from knowing the soul of living man in its true nature as Brahman, transcending all the limitations of sense and mind.

Hence Mr. Underwood's entire argument above quoted fails, and only illustrates the sin and ignorance of any one who attempts to argue about things of which one can know nothing for the simple reason that he has not passed through the probation needed for it.

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If he can understand what has been said above, Mr. Underwood must be able to see that he speaks what he knows not of, when he says that Hindu Pantheism holds that, because "all that exists is God" and God must be perfect, therefore "whatever and whoever exists must be perfect." The truth is that Hindu Pantheism exists in two forms:—(1) God is "omni-penetrative" (to use the famous term coined by the Revd. Dr. Miller), and so he is in every particle of matter in the universe and in the heart of each living entity existing anywhere in the universe; (2) Brahman is the one reality and forms the noumenal basis of every form of phenomenal existence, whatever its grade of intelligence, and that his essential nature is triune,—*Satchidananda* (i. e., Reality-knowledge-Bliss). The relation between the Noumenal Brahman and the phenomenal universe resembles that between the mother-of-pearl and the silver it is mistaken for,—the former alone *truly* exists, while the latter does not, its perception being transient and disappearing when it is truly known as the mother-of-pearl. Hence as silver is not mother-of-pearl so the world is not Brahman. The world exists phenomenally; only Brahman exists noumenally, and therefore truly. If thus understood, Mr. Underwood will be able to clearly see that, in the eye of Hindu Pantheism, no man, *as man*, can be perfect,—for he has the sense of contact with, and dependence on, matter and mind. Only the noumenal Brahman can be perfect, being free from all contact with, or dependence upon, matter and mind or the consciousness of personality arising from such contact. Hence, what he calls "the inevitable logic" of Hindu Pantheism does not arise at all. Pantheism is *not*, as he absurdly imagines, "compelled to deny the existence of error and sin." It admits "the existence of error and sin" as phenomena, but denies their existence as noumena. It denies their existence *only* to him who has passed beyond all phenomenal existence. It is in this sense that Swami Vivekananda and Sri Ramakrishna—both of whom Mr. Underwood mentions in this connection—spoke of even sinners as divinities. Their meaning was not that sinners, *as sinners*, are divinities—a proposition which not even a fool will maintain—but only as noumenal existence (or Brahman) which they are *in essence and truth* (and not in their phenomenal manifestation as sinners).

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We shall revert to Mr. Underwood's lecture in a future issue and expose more of his errors and absurdities. We will say now—and once more—that no missionary can ever hope to gain even an intellectual comprehension of Sankaracharya's Advaitic doctrine. Advaitism can only be known, and truly, by him who reverently seeks and finds a Guru and is by him helped to *realise* the Brahman.

Hindu Society

Under Vikramaditya VI, the Chalukyan (1031—1126)

(BY A. V. VENKATARAMA AIYAR, M.A.)

B.—Religious.

The Dekkan was the home of varied religious worship in the 11th and 12th centuries. The worship of the puranic gods flourished as ever. We hear of the worship of Brahma and come across a mention of the Perumallu temple in inscriptions. The worship of Siva in the form of Linga of the Sankaracharyan type was in the ascendant. Jayasimha made a grant for the repairs of the temple of Pancha Linga set up by the Pandavas to the celebrated Siva teacher Lakulesvarapandita. This grant contains an invocation to Siva and ends saying, 'Mahadeva is God.'

From the boar ensign (*Varāhalanchhana*), the boar stamp on coins (*Varahamudra*) and the invocation to the boar form of Vishnu (*Varaha avatar*) in most of the Chalukya inscriptions and grants Dr. Buhler and Mr. Fleet have inferred that Vishnu was the titular deity of the Chalukya sovereigns.

But Bilhana tells us distinctly and expressly that the *kuladevata* of the Chalukyas was Siva. This is confirmed by the fact that all their grants bear the figure of the Lingam in the centre and that in several of the remains of magnificent temples the figure of Mahadeva occupies a central position in the sculpture over the entrance with Brahma on one side and Vishnu on the other. Most of the princes were votaries of Siva. Canto IV. verse 58 of Bilhana's work, contains a regular confession of A'havamalla's faith in Siva. Vikramaditya was a favourite of Siva.

Besides the free and unstinted worship of the Trinity, Jainism and Buddhism were also professed and patronised. The Terdal inscription records grants made by the Virabananja sects who were worshippers of the Jaina goddess Padmavati. Mandalika Lakshma repaired the Jain temples that fell into ruin in Beluvola. Rupabhattayya, the chief minister, established the Jayanti Buddha vihara in Balligave and made grants for it and for the worship of Tarabhagavati, a Buddhist goddess. The site of the vihara can still be seen and there is even now the image of Tarabhagavati. The wife of Hampachetti constructed another image of Tarabhagavati and petitioned the emperor A'havamalla for a grant for its repairs. As late as 1095 A.D. Buddhism seems to have held a place in the Dekkan, for we hear that ten settis of Dambal built a vihara of Buddha and another Sangamvayya of Lokkigunde built another for *Taradevi.*

In addition to the worship of the above-mentioned Aryan gods and goddesses, there seems to have been prevalent the worship of a large number of local deities. Reference 28 is made to Bhagavati Balliyabbe, to Kali and to the line of the gurus of Saktipârshe of Muvara-Koneya Santati whose *agrani* or chief was Kedârasakti. Frequent mention is made of individuals of the snake race. The Sindas, one of the feudatories of the Chalukyas, claim to belong to the race of hooded serpents. Many of the old Hindu temples are filled with sculptural representations of snakes set up for adoration. The inscriptions at Gurazala and Macherla of the time of Somesvara III are inscribed on *naga* pillars and contain an invocation to the eight *nagas* to decide the auspicious or inauspicious nature of the grant. There is still the observance of the Nagapanchami day in many parts of India. The continuance of the worship of the local deities such as *sakti*, tree, *naga*, and *kâli*, side by side with Aryan gods, plainly indicates how the Aryans when they conquered the Dravidians and colonised India, went half-way to meet the conquered and met them on their own ground by incorporating into their religious pantheon some of the worships of the Dravidians. It reveals to us the process of amalgamation and the spirit of compromise that were at work in the Aryanisation of India.

We come across very many instances not merely of varied but also of combined religious worship. Rupabhattayya, the minister, made grants for Kesava, Lokhes-wara and Bauddha. Akkadevi practised the rituals of Jina, Buddha, Ananta (Vishnu) and Rudra (Siva). Lord Nagavarma built Jina, Vishnu and Siva temples. The Silahara chief of Kolhapur constructed a large tank and placed on its margin an idol of Buddha along with those of Siva and Arhat and assigned lands for the support of all. Banavase province was well known as the Jina, Vishnu and Isvara habitation and also as the habitation for the Munigana. Balipura (Balligave or Bâlagamve) contained the favoured abodes of Tripura (Siva), five *mathas* practising the rites of their own respective creeds and three Brahmapuris. With lines of temples of Jina, Rudra, Buddha and Hari, Balinagara was well known as the place of five *mathas.* Even the most fastidious student of history must be convinced from the above-quoted examples, which are only a few among a large number of that series, that the most perfect religious toleration was extended to all creeds. India has always been deservedly known as the museum of religions existing side by side in perfect concord with one another. Kings, princes and private persons patronised all religions and in none of the inscriptions is there any indication of open hostility between them. On the other hand we often hear of kings so open to truth and new ideas that they of their own accord gave their support to new faiths whenever they were convinced of the truth of their tenets. For example, Jayasimha turned a Jain from a worshipper of Siva through the persuasion of Suggale, his Jain wife. Bittideva became a Vaishnavaite through the preachings of the great religious apostle Ramanuja and called

himself Vishnuvardhana.

During the century under review we have but the last traces of Buddhism. Its flourishing period had long ago gone by and it survived as a sect only here and there. Jainism too was no longer the preponderant religion that it once was, though the grants made to temples of that persuasion were more numerous than to other temples. The worship of the puranic gods, especially of Siva in the form of Linga, rose into much greater prominence than before, but even this kind of worship was encumbered with meaningless ceremonials and elaborate rituals which were shocking to the good sense of many and thus paved the way for the adoption in the near future of a simplified form of worship of Siva in the form of Linga—the Lingayatism of Basava with its entire negation of all ceremonies, rituals and caste distinctions.

Bilhana tells us that A'havamalla performed a great many sacrifices and it may be inferred from this that these were still in vogue in the 11th century. Pilgrimages to distant and holy places, bath in the holy waters of sacred rivers and ablutions in the sacrificial fire (*homam*) were considered to denote purity of life. The 32,000 Brahmans of Tanagundi, said to have come thither from Ahichchatra, are talked of at great length in inscriptions as having gained 12,000 *agnihotras* or *agnistomas* and as having bathed in the holy waters of several rivers and the *tirthas* of the five great Lingas. Saligramams (round smooth pebble-like black stones), which are still an object of worship in orthodox Hindu households, were used in *devarchana*. *Devatharchana* of modern days. The sacred thread was always on the neck and not merely on sacrificial occasions, and hung from it like a garland. It neither passed through the armpit as now nor was it tied to the waist as is done by the Parsis down to the present day.

Grants and endowments for religious purposes were made by all classes of persons —the official hierarchy and corporate bodies and private persons, including women and ascetics. These grants were not all of one sort. Some lands were given away entirely free from all imposts, the donee becoming the virtual and sole proprietor thereof and not liable to assessment. Such a grant was called a *sarvanamasya* grant. It is also known as *sarvabhyantara-siddhi* *i.e.*. a grant with full and complete rights of enjoyment. Sometimes the land was made over conditionally, exempt only from certain dues specified in the grant. If only one person was entitled to the sole and entire enjoyment of it then the grant is said to be an *ekabhoga* or *ekabhogya* grant. If enjoyed by a number of persons collectively it was a *ganabhogya* grant. If enjoyed by three parties—probably God, Brahmans and the donee—then it was a *tribhoga* or *tribhoga-abhyantara-siddhi* grant. Hence it may be inferred that these grants differed from one another in the amount of freedom that appertained to the land that was given away in charity and in the number of persons who had proprietary rights over the same. In a large sense, of course, every grant was a conditional one. The grant once made might be continued or disallowed by the successor, but such a revocation, though legal, was rarely if at all, resorted to.

Olla Podrida.

We have now come to the next stage in the propagation of national education. On the 25th instant the apprentices-at-law at Madras are going to give a mixed concert in aid of national education. Everything seems to be very much mixed now-a-days. The sponsors of the new education are a mixed lot; their ideas are very much mixed; and naturally the music also is bound to become mixed. We may well expect to find new mixtures of style in the realm of sound as in the realm of social life.

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In the summary of news at page 7 in the issue of *New India*, dated 18th March 1918, there is a reference even to a protest meeting in regard to railway crossings but not to the Sri Ramakrishna Birthday celebration. Perhaps this was a mere accident. Strange accidents happen now-a-days.

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In the issue of *Justice*, dated 18th March 1918, there is a summary of a speech by Mr. Somasundaram Pillai on 14th March. He gave three reasons for his view that Siva is not an Aryan God. *First*, Siva

wears a tiger-skin and an elephant-skin and a garland of skulls. Hence he was a God of savages and not of a pastoral people like the Aryans. Even pseudo-scholarship seems to be welcome and even profanity seems to be acceptable to inflame hatred against Brahmins. Siva was a God of savages !!! Nonsense. *Secondly*, the Aryans were all nature-worshippers up to the time of Buddha. We wonder where Mr. Pillai studied his wonderful history. *Thirdly*, the enemies of Aryans like Banasura and Ravana were Saivas. But Ravana is said in the *Ramayana* to be the descendant of a Brahmin and to have spoken Sanskrit. Perhaps Mr. Pillai is referring to some other Ravana. We learn that there was a movement sometime ago to build a temple to Ravana as a great Dravidian chief !!! Mr. Pillai says further that the cunning Aryans gave a wife to Siva in the shape of Uma, Durga, or Kali. Does he mean that the Dravidians never worshipped Parvati ? Perhaps Parvati was the mother of the whole realm of being minus the so-called Dravidians whoever these were ; and probably these were self-born, *Swayambhus.*

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In the drink debate in the Imperial Legislative Council Sir Hamilton Grant referred to "the pachydermatous persistence which Mr. Sarma manifests in his multifarious, various, and generally uncalled-for resolutions". He said further: "I myself beleive that Mr. Sarma is actuated by a burning passion for reform, though I have heard it maliciously suggested that he is actuated by a passion for the auto-intoxication by his own voice". How very like a high-school debating society !!!

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The Hon'ble Mr. Justice Seshagiri Iyer gave in his recent speech at Tiruvallore some wholesome words of advice in regard to "National Education". He said : "If not, he would say with all earnestness do not intermeddle with education, because the Government could be asked to keep these ideals in mind and to improve education imparted under its agency so as to conform to these ideals". But the *New India* is angry with him for this. If the new scheme of national education confines its attention solely to branches of knowledge now left uncared for and is by way of supplementing the educational system that we have and provides also suitable openings at the same time in the realms of science and industry and commerce, it will be a boon and a blessing. But nobody will tell us the real scheme because what is vague is always mere attractive than what is definite. Also, the new scheme advertises itself as an attempt to compete with and supplant the Government's system of education. Hence its present popularity and future uselessness.

* * *

Among the new items of propaganda in regard to national education may be mentioned bowls of sacrifice, wicker baskets by Kamath & Co., undial pots coloured blue and yellow by Shiva Row, Bashyam Iyengar's book of patriotic poems, etc., etc. Above all, remember 8333 !!! Of the National Education week committees, Madras comes in for at least 99 °/₀. The reasons are obvious. Please do not forget the dedication Sunday, Greek rhythmic movements, Harikathas, and *abundant refreshments* (to be paid for ?).

* * *

Very blue and very yellow—are the colours of National Education. Blue typifies the skies because the Gods of the new national education movement are there and not on our *terra firma* ; and yellow typifies the sun of enthusiasm because the sun shines in the skies. But the sun will help us only if we know how to get his help for our *real* needs in life.

* * *

At the Attangal T. S. conference there was a lecture on *Varnashrama Dharma and Theosophy*. The conjunction "and"—is it always a conjunction ?

* * *

As everything begins, lives, and ends in S. P. N. E., I say that there is no harm in not knowing what 8333 or 99996 means and that we should not forget that India will live even after 7th April 1918.

SCRUTATOR.

Varna-Asrama-Dharma.

(The substance of two learned and inspiring lectures delivered by His Holiness Sri Sankaracharya Swamigal at Kumbakonam.)

The most essential principle of the followers of Varna-Asrama-Dharma is not to compare religions and discuss the superiority or the inferiority of religions, but to examine the foundations of their own Dharma and follow the Dharma closely and faithfully. The essential requirement for making such enquiry is *Sraddha*, as is contained in the saying "*Susrushah Sraddadhanasya*". The word *Varna* is used to represent the four great divisions, viz., Brahma, Kshatriya, Vaisya, Sudra. This division is based on *Niyama Visesha* or the Niyamas intended for the Varnas and the duties fixed to be done by them at fixed times. To say that the division into Varnas was based on the colour of the *Sukshma Sarira*, as some say, is opposed to reason, since the *Sthula* or gross conception of colouration cannot be tacked on to the conception of *Guna* as the basis of Varna-classification, as it is *Sukshma* or subtle in its nature. The idea of colour cannot be attached to *Sukshma Svarupa* and so the idea that the classification of Varnas has anything to do with colour is opposed to the laws of reasoning. In accordance then with *Guna* and *Karma*, the Lord has *created* the four Varnas, as He says in the Bhagavat-Gita. If, therefore, any one can now practise, as he imagines he can, the Gunas described as belonging to a Varna and can thus come to belong to that Varna, then there is no sense in the word of the Lord, that *He* has *created* the four Varnas. Besides, the *Srutis* and the *Smritis* also oppose the possibility of such a voluntary transformation, for if the possibility of such transformation is granted, then the creative power of Isvara must be denied, for what Isvara says *He has created*, we should say we have power to create. The sense in that oft-quoted and least understood Sloka, quoted by almost every one from the Bhaghavat-Gita, is undoubtedly that the Lord, as the judge and the rewarder of human beings for their *Punya* and *Papa* Karmas, (*i. e.*) for their virtues and vices, gives them births in this world. Again, if such a voluntary transformation is held to be possible, the spirit of the sacred texts, the Srutis and the Smritis, is contravened in another way. Such transformation involves sanction, for instance, to the Sudras and to the women to study the Vedas—a sanction which is directly negatived in the Vedas themselves. This leads to the position of the Vedas being set at nought exactly when the Vedas are quoted for the sanction to such voluntary transformation. The examples of Drona, Visvamitra and a few of such men have no place in the argument, for, even if we do not grant that we are not comparable with them or even that the rare exceptions only prove the rule all the more forcefully, we are clearly given evidence to hold that, by fighting, Drona became a Brahmin minus some thing, as Visvamitra was a Brahma-Rishi under most exceptional circumstances and according to the legend the "*Havis*" causing his birth being endowed with *Bramha Thejas*. Such instances cannot prove anything and they may even be taken to show the real force of Varna Dharma even in those very ancient times when, they say now-a-days, the Varna-Dharma was very flexible.

Varnas—Brahmana, Kshatriya, Vaisya, Sudra—are then the classes *created* by the Lord, in accordance with the *Guna* and the *Karma* of the incarnated souls, as a measure of their *Punya-Papa* in several births. Of these, the stages of spiritual growth and perfection rise from the fourth or the Sudra Varna to the highest or the Brahma Varna, through the Vaisya and the Kshatriya Varnas. By saying that the highest is represented by the Brahma Varna, it is not meant in the least that the Brahma Varna is the most enviable of the Varnas in the world, for while the other Varnas have less *Niyama* fixed for them, the Brahma Varna has the greatest amount of rigour and inconvenience, side by side with the exacting duties or Dharma of the Varna. What a Sudra can get as the result of a minimum of Niyama can be got by the Brahmin only with the maximum of Niyama. Again, while the Sudra is punishable according to the nature of his offence against Dharma, the least fault of a Brahmin is held to be spiritually most heinous and degrading. The Varna which is considered to represent the highest stage according to the Vedic Text is not therefore the most enviable of the Varnas. But then the Varna of the human being who follows Varna-Asrama-Dharma is fixed for ever, so far as any single birth is concerned, and

Vedic Text lays down in clear terms the order of the Varnas, when it says that the Brahma Varna arose from the face of the Virat Purusha, the Kshatriya Varna from the shoulder, the Vaisya Varna from the thigh, and the Sudra Varna from the feet of the Virat Purusha. Some who object that the mention of this occurs only in the Yajur Veda, and there too in the Brahmana portion, the Yajur Veda being given a later origin by them and the Brahmana portions being considered by them to be later than the Samhita portions, may refer to the oldest Veda—the Rig Veda Samhita—which makes mention of the four Varnas in several places.

The origin of the four Varnas indicates their *Dharma* or *Svabhava-Dharma*, as mentioned in the Bhagavat Gita. The face or *Mukha* being the seat of the gnanendriyas or the organs of wisdom, the Brahma Varna is to be the storehouse of the wisdom contained in the Sacred Lore. As the shoulder (Bahu) represents valour, valour is the badge of the Kshatriya. As the thigh indicates the seat of strength for movement and labour, cultivation and commerce are made the mainstay of the Vaisyas. As the feet represent the means to service and the goal (the feet of God) to be reached by service, service to the other three Varnas, in the social structure of Varna-Asrama-Dharma, is the fundamental and the only Dharma for the Sudra, quite sufficient to raise him in the scale of human beings on the path of spiritual progress.

As the Dharma laid down for the fourth Varna or the Sudra Varna is quite simple and hence requires no *Sadhana* for realization except *Chitta Suddhi* or purity of mind and willing co-operation in the maintenance of the ideals set forth in Varna-Asrama-Dharma all the injunctions laid down for the regulation of Dharma, relating to Varna and Asrama have reference only to the Tri-Varnas or the three Varnas known as the Brahma, Kshatriya and Vaisya. Those who belong to those three Varnas are said to be Dvijas or twice-born, for they are born twice in the world, once at birth from their mothers and again from their Acharyas, at their first Initiation through the Samskara known as *Upanayana* or Taking near the Preacher of the Word of God, the Mahamantra known as the Gayatri. Speaking of the general worldly duties of the three Varnas, the Shastras lay down six duties namely, Learning the Sacred Lore, Teaching the same, Performing Yagnas, Officiating at Yagnas, Giving Charity, and Receiving Charity. Of these the followers of the Brahma Varna are allowed to follow all the six duties laid down above, while the Kshatriyas and the Vaisyas are allowed, by the very nature of their positions in society, to take up only the three first duties of the pairs set forth above, viz., Learning the Sacred Lore, Performing Yagnas and Giving Charity.

(To be continued.)

Our Present Situation, Social and Religious.*

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

INTRODUCTION.

This is no lecture intended to feast the intellect or to incite the emotion, but only a bare statement, from the religious and social points of view, of your position, your duty, your dangers and your possibilities. You are seriously invited to consider, with an open, unprejudiced mind, the matters which to my mind are facts and which, as one of you, I have felt bound to place before you for your good and mine and others' too. I know my utterances cannot have the same effect on all, nay, any effect in certain quarters. Prejudgment is the rule of the times, and we the present day Hindus are the last to break this rule. Yet, I would venture to request your patient indulgence for a while, at least taking pity on me as one mistakenly struggling, against the all-dashing current of modern wisdom, to find and if possible to push up a few firm-footed comrades holding still fast to the rocky, hidden bed of the out-of-date Sanatana Dharma, the very mention of which, I am quite aware, has come to create in many a sneering laugh, open or suppressed. You can no doubt have scores of people, ever-increasing in number, in both men and women, to address you now and hereafter, in eloquent terms and elegant manner,

Read at the public meeting held at the Hindu College, Tinnevelly, under the auspices of Sri Viveka Samvardhani Sabha.

on the immense glamour of wordly wisdom presented in its best polish. The fast vanishing (not dying) type of people, of whom I have the honour of being classed by some as one, who, hoping apparently against hope, want persistently, of course, unwisely from the modern point of view, to stem the downward, hurling tide of noisy worldliness, are certainly also entitled to be heard, at least for the reason that the kind of their utterances will soon get rare, though surely for the undoubted relief of both sides. I am here today, my Brahmin friends, to say to you among other things, a few words in reference to our Brahmanyam also; and, my non-Brahmin friends, to point out to you that you should, on no account, slacken your ever-elevating devotional adherence to our Great All-comprehensive World-old Religion, or in any manner lesson your wonted love for the Brahmin whose Dharma it is to be ever your co-worker, well-wisher and guide under all conditions and circumstances, and that you should never attempt by any means to drain away the pure Aryan blood from out of the veins of your ennobled bodies of immemorial Dharmic heritage. It is my duty to say without the least fear of your frown or self-complacency for your applause, and it is equally your duty to hear, however much some of you may disagree with me. The thoughts which I desire to force, if possible, into the minds of my critics, if any, to-day may, I hope, bear good fruits in their own time, however remote from now. Kindly excuse the roughness in my words. I am not here to allure you by sweet, hollow, fashionable eloquence. Refinement is no doubt good; but refinement divorced from truth cannot claim any recognition, much less, admiration. We meet on occasions like this, not for mutual admiration, but for mutual education as far as possible, taking our firm stand on truth and conscience. Bearing this clearly in mind, lend me, please, your willing ears for a short hour and a half believing that the time may not be considered wasted altogether.

BRAHMANYAM EVER PRESERVED.

Some say Brahmanyam has fallen on evil days. It is not so. Brahmanyam is being rightly and strictly tested for its eternal preservation (and about this some of my doubting friends may become convinced at the end of the address, though I cannot promise.) It is the process of elimination by winnowing, as it were, that is going on amidst ourselves. Brahmanyam can never cease to be, and is bound to subsist, though most of the Brahmins may have already booked themselves out. Some of you Brahmins may cry at the top of your voice, in real or presumed harmony with the loud harangues of your uninformed, mis-thinking, sense-bound Social Reform agitator, in denunciation of your own heritage, and shake it out by actual un-Brahminical life; but you cannot end it. Brahmanyam will remain somewhere. You may quite easily fall away from it, and it is no merit. If you find yourselves really applauded for it, it is only evidence of a general catastrophy.

(To be continued.)

Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

The term Sri (श्री) is derived in two ways श्रीयत इति श्रीः and श्रयत इति श्रीः, and signifies that Her grace is sought after by all the three kinds of souls (बद्ध the bound मुक्त the freed, and नित्य the eternally free) except Herself, for their existence and positive and negative activities, but Her own existence and activities, depend on Him, the Lord. She is स्वामिनी or goddess of all the worlds अस्येशाना जगतः but is Herself परतन्त्रा or dependant on the Lord, विष्णुपत्नी. The same idea is also cenveyed by the text, नित्यैवेषा जगन्माता विष्णोः श्रीरनपायिनी ॥ "She is the eternal mother of the worlds and the inseparable spouse of Vishnu." We have seen that the Lord is both the means (उपाय) and the end (प्राप्य) of salvation. But one is never absent from Him.—Divine mercy cannot be separated from Divine Justice. When He is उपाय and works for our redemption and salvation, she fills the place of Mediator, when as the result of salvation, He receives our eternal, loving and unselfish service, she shares them with Him and adds zest thereto. Both the relationships of the Mother of the worlds and spouse of the Lord, conduce to the function of *purushakara* or mediation, with which we are now concerned. How

much do these relationships signify even in the world of flesh and blood? Is there any relationship that is more sacred or that denotes a more blind, a more tender, or a more self-sacrificing, love and affection, than that of the mother to her child or is there any other relationship by which one can more easily or effectively influence another, than that of the loved spouse? What will a mother not do in the interests of her child or what request will a lover not grant to his beloved wife? If this is the case in human relationships which are so limited and so fickle, how much more should it be with the eternal mother of all beings, the fountain-head of all tenderness, love and mercy and Her madly-devoted Lord! She blesses us with motherly grace and pleads before the Lord for our salvation with all Her irresistible beauty and coquettish charm and fascination. She knows the *Svatantriyam* or absoluteness of the Lord and the failings of 'bound' children and she, therefore, places Herself, between the two and would not quit Him even for a single moment, lest per chance, He might call us to account in Her absence. And if, like the far-seeing father (who is a हितपर or one who works for the ultimate advantage or benefit although there might be something seemingly harsh and unpleasant, in the beginning), He ever proposes, in our own best interests, to take us to any task for all our ingratitude and wickedness, Oh! with what special pleading does our Mother (who is a प्रियपरा or one who always wants to please) rush to our rescue and conciliate Him. Says Bhattar:—

पितेव त्वत्प्रेयान्जननि परिपूर्णागसि जने
हितस्रोतो वृत्या भवति च कदाचित्कलुषधीः ।
किमेतन्निर्दोषः क इह जगतीति त्वमुचितै-
रुपायैर्विस्मार्य स्वजनयसि माता तदसि नः ॥

"If like the father, your Lover, at any time, gets angry with fault-full souls, even for their own ultimate advantage, thou makest Him forget their faults by artful questions, "Why is this! Who is faultless, here, in this (material) world?" and such like fitting means and makest them His own; Therefore art thou our Mother." She follows the Lord in all His incarnations. She was Sita in His incarnation as Rama and Rukmini when He came as Krishna and it is said she was with Him in His other incarnations also:

राघवत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनि ।
अन्येषु चावतारेषु विष्णोः श्रीरनपायिनी ॥

In Her incarnation as Sita, she has shown to us what all she does and suffers on our behalf. Lord Rama was pre-eminently kind and merciful to friends and foes alike, but even in that incarnation, she scored better of Him, as beautifully expressed by the *Acharya* whom we have already quoted:

मातर्मैथिलि राक्षसैस्त्वयि तदैवार्द्रापराधस्त्वया
रक्ष्यन्त्या पवनात्मजान् लघु तारा रामस्य गोष्ठीकृता ।
काकन्तञ्च विभीषणं शरणमित्युक्तिक्षमौ रक्षतः
सा नः सान्द्र महागसः सुखयतु क्षान्तिस्तवाकास्मिकी ॥

Mother! Maithili! Lighter grew the associateship of Ráma, which saved Kákásura and Vibhishana who asked for protection, by Thy saving of the Rakshasis, who even then continued to molest and trouble Thee, from (Hanuman) the son of Pavana. May such, Thy cause-less (spontaneous) forgiveness make us, who are wet with grave sins, happy!". Hanuman was sent to inform our Mother about Rama's success, but the Rakshasis who had been guarding Her were yet unaware of Ravana's death and continued to threaten and tease Her. Hanuman who had done so much for Her informed Her of Rama's success and Ravana's death and asked for a single boon, to wreak vengeance on the Rakshasis for all the wrongs they had inflicted on Her, but she could not grant it as any infliction of pain was a thing which she could not bear to see. And she, therefore, implored and induced him to desist from his unholy request, by the following sloka, which forms the quintessence of Sri Ramayana:

पापानां वा शुभानां वा वधार्हाणां प्लवङ्गम ।
कार्यं करुणमार्येण न कश्चिन्नापराध्यति ॥

"Sinful or virtuous, even to the death-deserving, thou monkey! mercy should be shown by the noble. There is nobody who does not commit (any) wrong." That Her presence and mediation or otherwise, make all the difference may be seen from the way in which Kákasura and Rávana were dealt with by Lord Ráma. The former was the

more guilty and yet he was saved by His Mercy whereas the latter who was really less guilty was made to suffer the extreme punishment of death.

The Gopis knew the need and efficacy of going to the Lord through the mediation of His honoured spouse, although in their over-haste to join Him, they called out to Himself directly in stanza seventeen. When there was no immediate response from the Lord, they found out their mistake and corrected it at once by adopting the proper path. They, therefore, apply in the next stanza to Nappinnai, to gladly open the door with Her own hands, lovely as the red lotus and jingling with the sweet music of shaking bangles, and let them inside, that they may stand by Her side and sing the names of Her Lover. This Nappinnai was the daughter of Kumbha, but the gopis address Her as the daughter-in-law of the strong and brave Nandagopala ; yes, our women are more proud of the family which they enter by marriage than that of their birth, just like Sita who began a description of Herself to Hanuman by saying स्नुषा दशरथस्याहं शत्रुसैन्यप्रतापिनः । "I am the daughter-in-law of Dasaratha, the fire of enemy armies".

(*To be continued.*)

Reviews of Books.

Sri Krishna—The soul of humanity : by A. S. RAMAIAH, Editor, Everyman's Review. Published by Mr. K. A. HEBBAR, Madras.

We have never come across a book which is so full of ill-informed abuses, boyish cocksureness, and maudlin sentimentalism as this book is from cover to cover. To write a worthy work on Sri Krishna a man must have a pure soul and a clear vision as to the verities of life and should have realised the innumerable ways in which great saints and sages have understood the Lord's incarnation and message in the world of man. But the author is perfectly innocent of the study of the literature on Sri Krishna's incarnation and message and has not studied the Lord's gracious words to any extent. He has adopted—and even that in an inadequate and uninformed manner—the new method which under the sway of a pseudo-humanism exhausts the holy books of the world of all their elements of truth and beauty and inspiration. The author's style is an odd mixture of inflation and attempted epigram. He desires to be a great phrase-maker but his phrases are as ineffectual and foolish as his thoughts. Ever since Sir Rabindranath Tagore's inimitable English prose blossomed in the fields of literature, there has been a plentiful crop of worthless imitations. The present work is the latest and worst of such senseless imitations. Here is a precious sentence : "He (an avatar) should have the heart to obey as well as to command ; the eye to observe as well as to adore; *the ear to listen as well as to sing* ; and the tongue to study as well as to teach". This is the first time that we hear of the ear being able to sing. Here is another gem : "The poet's highest gift is intelligence, the steady light and effu'gence of interpenetrative power, the spiritual vision that beholds the whole world as the One and the All, as the whole expression of an Evergrowing Beauty and as the expansive process of one divine experience which contributes to the growth of God". *The growth of God*—O ye heavens ! what a phrase is this !!!

But enough of this wonderful manner of the author. What about the matter of this work ? Putting aside the fine though rhapsodical effusions that are the prologue and the epilogue of the work and that go in the holy names of Narada and Vidura respeetively, the body of the book is full of immature fancies masquerading as mature wisdom. To unmask properly the fancies and follies thronging in this work it will take more space than *The Hindu Message* can allot to this review. We shall give here a few samples of the author's wonderful wisdom. Sri Krishna is called as the soul of humanity in the title page. At page 105 he becomes *the servant of humanity.* The book has innumerable passages abusing the Hindu caste system as a kind of social leprosy. At page vii the author refers to the mental attitude of its supporters as "rank blasphemy", "unabashed idiocy" and "degraded savagery and loathsome materialism". At page 24 he says that the Kshatriyas became "a set of unscrupulous debauchees" and that the Brahmins became "a pack of unprincipled adventurers". At page 30 he speaks of "abominable priests and obnoxious

...swami Sastri

princes". At page 38 he says: "And the priests are born to eat and utter lies by hundreds—such is their practice". We fear that it is the practice of book-makers of the author's type to eat and utter lies by millions, if this book be taken as a fair sample of their mental outlook. The author's insight into asceticism may well be realised from this gem at page 27: "Asceticism is a lust, the lust of affection which feeds on the decaying flesh, *on life's excrements and the seamy side of things*." At P. 101 we humble learners are told that the Kali is "the age of democracy."

Let us now come to the consideration of the author's presentation of the life of Sri Krishna. At page 12 an avatar is defined as a genius who is a compound of a poet and a prophet. O Sri Sankara and Sri Ramanuja and Sri Madhwa! please come now and revise your interpretation of Chapter IV of the Gita in the light of the wisdom newly vouchasafed to man in the year of grace 1918! At page 28 the author says that an ideal king named Rama was accorded divine honours. This is an yet another interpretation of the word *avatar*. We now come to an inspired new version as to Krishna's birth. "A moment later he saw the Golden Babe of All Beauty burn Her Female Form in the fire of holiest sacrifice, burn Herself and melt in the most sacred fire of self-denying love and transform Her living soul into the Dark Green Figure of a Baby Boy" (Page 41). Here is a profusion of capital letters but not an iota of sense or truth. When Vasudeva took this baby to Gokula how did he cross the Jumna? Here is the wonderful description of that immortal scene: "He laid himself flat on the broad bosom of the Jumna as if it were a mat, then gave motion to his legs *and swam and paddled with his right hand* while the left clung to the godly burden". (Page 41). At page 57 Krishna is described as "*the baby-cell of unceasing life*". What in earth or heaven is a *baby-cell*? The author interprets "the wooden stake and rope" episode as meaning that growing humanity breaks up the effete institutions of the past. This is indeed social reform with a vengeance. But the most damnable portion of the book is that dealing with the Gopi-episode. The author puts in a strong plea for what Christ has called committing adultery in the heart. Page 64 describes this portion of Krishna's life as "the flowering time of his geniu's emotional *parts*." At page 65 he says:—"It was the flowering time of a genius who had the greatest passion for the fair sex." He tries to make out that Krishna was the beau-ideal of the modern university dandy with perfumed handkerchief and golden spectacles lusting for the free intermingling of men and women in fashionable society where each lascivious look is a deflowering caress and each pressure of hand brings a hundred guilty thrills. He says at page 73: "He married himself many times *in sport* and married himself many more times in his heart and married himself *in fact* but twice."

We are sick of this rubbish and stop this review of the author's description of Sri Krishna's life. What does he say about Sri Krishna's times? Here are a few gems that show the author's ridiculous purblindness of vision. He says: "The Pandava victory was a Brahmin victory and the Pandava rule was a priestly rule......Caste kills the conscience of those within its fold......Yudhishtira's empire was an unreformed priestridden state". (Pp. 91—94). Two more gems deserve special notice. At P. 136 he says: "Truth to speak, Rama deserved not such a divine wife as Sita and, the disparity of matching was manifest even in the next Avatar with a change of emphasis on the husband's side". At Pp. 140-1 we have the quintessence of nonsense in regard to "the glorious *conquest* of Sri Krishna's realism over sage Kuchela's idealism", Realism and idealism indeed!

We think that it would be time wasted to deal with the author's absurd expositions of Sri Krishna's philosophy, etc. This portion of the work is a farrago of nonsense pure and simple. Yet the author threatens the world with a volume to be published soon on *The Supreme Religion of Krishna*. We can only advise him—if such a self-sure young man will heed advice—to fall prostrate before Sri Krishna and pray for the boon of silence for at least ten years so that he might not mislead and ruin the Hindu social world which is already attacked by foes without and within in a hundred ways but which yet retains its loyalty to the Lord.

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